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# Impartial REVIEW

O F A

## Miscellaneous TREATISE

(*Lately publish'd*) Entitled,

*A Friendly Admonition to Gentlemen  
in the Commission of the P E A C E ;*

W H E R E I N

What is *Amis* is *rectify'd*, and what is *Right*  
is further *Enforc'd*.

---

In *Answer* to a *Letter* sent to the *Author* from  
a REVEREND DIVINE on Occasion of it.

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*I could by no Means be willing to appear to the  
World under the Character SOME have pleas'd  
to give me upon this Occasion.*

*Defence of the Enquiry, p. 34. l. 17.*

Be to my Faults a little blind,  
Be to my Virtues ever kind,  
And let my Ways be unconfin'd. PRIOR.

*Lectorem delectando, pariterq; monendo. HOR.*

*Non QUIS, sed QUID.*

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L O N D O N :


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REVEREND SIR,

Feb. 3, 1728-9.

HE Opinion I have of your *Sincerity* has induc'd me to give you an *Answer* to your Letter. And because there may be *Some*, who are as sincerely my *Friends* as *yourself*, and *many*, who, through one Sort of *Weakness* or other, may be disposed to make the same *rash* Construction of my *Book*, as you have done, I have taken this publick Method of *answering* you, and doing my self *Justice*. As I think you are greatly *mistaken* in your *Censure*, I shall conceal your *Name*, for *your* Honour, and as it was sent me in a *private* Letter, for my *own*. And as I never *have*, so I never *will* let any one know who is my kind Correspondent, whatever Satisfaction it might otherwise be to me to have it known, I had so good, and, so truly worthy a Man, so much my *Friend*. I shall not enter into the *Motives* for your *Opinion*, whether it pro-

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ceeded

ceeded from any *Partiality*, or *Tenderness*, to any, or all the *Persons* concern'd, in my *Censure*, or no; but consider it, as I truly hope, it was intended, as sent me out of *sincere* Kindness to my self. And as while you continue in the *Sentiments* of my *Performance*, you at present have, I must suffer in your good Opinion; while the *Affection* you bear me, must make you be glad to have no Reason for it, and while the sincere *Desire* I have to preserve your good Opinion must make me willing to set you right in the Matter, I hope my *Answer* fraught with all these *Inducements* to send it, will meet with a favourable *Reception* at your Hands. I thought I could do no less than make you a *Present* of my *Works*, in return for the *Favour* you had done me of the like Kind. The *Dye* was cast before your *Letter* reach'd me; nor had I receiv'd it earlier should I have chang'd my *Resolution*. For which you shall have my *Reasons* at large, as soon as I have copied your *Letter*.

— Jan. 31, 1728-9.

SIR,

I Have heard read a good Part of both the Pamphlets you sent me last Night, and think the good Parts so small, the useless Parts so large, the Mixture so strange, the Resentments you express so unchristian, and the Part about old Maids so extravagantly bad, that if you publish them, you will perhaps utterly disoblige your Patron, and nay, it may be, ruin your self



self. If it be not therefore utterly too late, I beg of you, to suppress them as being

Your real Friend

\* \* \* \* \*

You have here, Sir, taken upon you to pass a very heavy Charge on both my late Writings; one of which, being out of the Question, I shall say nothing to. Only, as far as your Censure extends to it, it is the first Time I have heard it disapproved, tho' Men of unquestionable Wisdom and Goodness, and that wish me very well, have read it, I don't in the least doubt but the publishing it will have some good Effect, among the thoughtless, and inconsiderate Part of Mankind, into whose Hands it may fall, by the Example I have therein given them, of an early Inquiry into the Nature, and End of LIFE. It was for the Benefit of These I publish'd it, and if it miscarries of its End, it will be only of that for which it was made publick; for it was writ for my own.

AND now, Sir, as to my latter Performance, had I receiv'd your Letter in Time, how little Reason had I had, to have put a Stop to my Proceeding, when such an avowedly ill-grounded, and so rash a Censure had been passed upon it? A Censure on the whole, with an express Acknowledgment you had not heard read the whole. This I can freely excuse in you, knowing the honest Warmth of your Temper, tho' I should never have excus'd it in my self, notwithstanding I may

not, perhaps, be *constitutionally* less warm, nor *habitually*, for my Age, less honest, than you are. I shall now give you my *Observations* on every *Article* of your *Letter*, and if I give a *full*, and a *decisive Answer* to every particular you lay to my *Charge*, I hope, from the *good will* which I am *assured* you bear me, you will be *pleas'd* to find your self *mistaken*.

YOUR *first Charge* is, "That the *good Parts* are *small*". I am surpriz'd how you could say *This*, without reading the *Whole*. Since without it, it was impossible for you to come at the *Knowledge* of the *Proportion* between what you *approved*, and what you *might not*. Your *second Charge* is exposed to the *same* Objection for the *same Reason*: Tho' not, I confess, so *fully*, because the *useless Part* of any Performance may be *large*, when the *major part* is not so. In *this* Sense, Sir, I could willingly allow the *justness* of your *Censure*, for I pretend not to do *that*, which no Man, no, my Friend, not you your self, ever did before me. Then "The *Mixture* is so *strange*." Let me ask you here, Sir, did you never see, without *Surprise*, half a Dozen *different Dishes* of *Meat* set together, on the *same Table*? or did you never put on your *Cloaths*, or read your *Taylor's Bill* without *Astonishment*, at the *Silk*, *Twist*, *Buckram*, *Stay-tape*, *Wood*, and *Cloth* that composed them? The *Mixture*, Sir, in my Book, how *strange* soever it appears to you, is no *stranger* an *Object* than either of *These*. As both *these*, notwithstanding the *Diversity*  
there

there is in the several *Parts*, conspire in the same *End*, the *one* to *nourish*, and the *other* to keep the Body *warm*, and *decent*, so every *Part* of the *Mixture* of my Book, tends to make those that are not so of my Readers, good *Men*, good *Englishmen*, and good *Christians*. Nay, I had in View, the *doing good* to the *Ladies*, ( and to all Ladies that stand in need of the Good which my *honest Advice* carries in it,) to my *Knight*, and to his *aged Brother* likewise. This was a *Charity* which as a *Man*, and as a *Christian*, I thought I ow'd them. Indeed I must own, like an honest and able *Artist*, I was obliged, in order to do them any good, to *cut away* a pretty deal of *proud Flesh*, to come at the Bottom of their respective *Ailments*; but I hope they will not think themselves the less obliged to me for it, when it was so *necessary* for their respective *Cures*. Shew me one *Passage*, nay, even that *noted* one on *Old Maids*, that does not conspire to this *End*; or that *may not* be *construed* so, (and if it *may*, it would be pretty difficult to say, WHY it should NOT,) and I will acknowledge you in the *Right*, and my self *mistaken*? Nay, I will be bound to do that, which I can assure you, (as my Mind is, at present, and as it has stood a good while) I should not count a *slight Sacrifice*, Give up my *Pen*, from ever *troubling* the *Publick* with any of my *Sentiments*, on any Account, any more. But further, had you done what you ought to have done, before you censur'd the *Strangers* of the *Mixture*, to have *heard read* the *Whole*; had you attended, you would have found

found the *Justness* of the several *Transitions* from one *Subject* to another *throughout*. — But “ my *Resentments* are *unchristian*.” How *uncharitably* precipitate are you in your Judgment, to think *so*, while you are *ignorant* of the *Spirit* in which I wrote, and while there is no *Sentence*, no not the *severest*, that, necessarily, implies this *Censure*? There is an *End* at once of all *Reproof*, if it cannot be given without the *Supposal* of an *unchristian* Spirit in the *Giver* of it. — But “ the Part “ about *Old Maids* is so extravagantly bad.” This, I do own, has some *Truth* in it, as I believe *yourself*, and *some* others have *taken* it, but which, I don’t doubt before I end this *Letter* to shew you, as difficult a Thing as you may think it, has been doing all your *Judgments*, and *Me* great *Injustice*. I do own however, that a *Word* I had so much Sense as not to think *advisable* to write *at length*, had been better not writ *at all*, or at least not *paraphras’d* upon, since it has appeared so *indecent*, (and I own is so in the *Sense* it is *taken*) and so *ill* an *Use* has been by some made of it. An *Use*, by the way, that I had not the least *Idea* of, and never *once* came in to my *Thoughts*, however *naturally* it should seem to have presented itself to your’s, and to those of some *others* of my *Readers*.

THE remaining Part of your *Letter*, being *Conclusions* only which you draw from your *Premises*, I have nothing to do with them but as your *Premises* are *true*; which if prove to be *ill-grounded*, your *Inferences* will fall of themselves.

IF you had *heard* read my Book out (as, I beg Leave, once more, to tell you, you ought to have done, in *Justice* to yourself, and to me, before you had *censured* it, for many Things appear very different, as they are seen *entire*, or *separate*) if, I say, you had heard read my Book throughout, and had attended, you would have found, there were two Reasons that induced me to trouble the World on this Occasion, a *prior*, and a *posterior* one. The former of these was a Reason of Necessity, to which, while it subsisted, no Answer or Objection can be made, by any one that informs himself of the State of the Case, “ Why it should not have taken place.” Or when he has acquainted himself with it, has any Sense of the Circumstance I was in, on Account of it. “ An innocent Person flies “ to me for Protection, under an unjust Accusation, wherein her Reputation and Life “ itself were at Stake. I inquire, with great “ Humanity, into it, and find Reason to “ suppose her unjustly accused, and am, for “ so doing, suspected myself by a Magistrate, “ of being an Accomplice with her; she is “ still in Prison, and not certainly known to “ be innocent, and a Warrant issued to take “ me up, by that very Man (if he deserves “ to be called so) whom I desired might reconsider the Matter, which must necessarily, and unavoidably, have been attended (for there was directly the same Evidence against me as against her, that is, “ the constraining Pleasure of her Mistress) “ with a Suspicion, or, at least, a Rumour “ which

(" which alone, let me tell you, would have  
 " been no light Matter) of my being ac-  
 " ally concern'd with her" — Let any Man  
 alive read this *State of the Case*, in short, or  
 as I have writ it, at large, in the *first* 27 Pages  
 of my Book, and see if any *prudent* Me-  
 thod could be thought on to *screen* my self  
 from the *terrible Consequences* which through  
 the *Wickedness* and *Weakness* of those that  
 were concern'd, were impending on me, than  
 to set about the doing *what* I did, I mean,  
 the making the most *publick Appeal* pos-  
 sible against the *Injustice* that was done me.  
 To *Whom* could I have gone and *complained*  
 of the *Hardship*, who could have been *assured*  
 of my *Innocence*? Especially considering  
 what had so *lately* broken out on the *Chara-*  
*cter* of one, thought as *virtuous* and as *honest* as  
*my self*. I am sorry to have Occasion to  
 mention *This* now, for I would not willingly  
 revive the Calamity of any Man; but the  
*Necessity* of the *Case* must be my *Apology*:  
 For surely it must be allowed by every one,  
 that it ought to have had, *then*, great *Weight*  
 with me. There must be no *common Sense* in  
 the World, if it can be thought, as the *Case*  
 was then, that I had any *other* Method to  
 pursue to *do* my self *justice*, and to *prevent*  
 the ill Consequence of the *irregular* Pro-  
 ceedings against me from breaking over  
 my Head, than that which I have mention-  
 ed. And to WHOM could I so *properly*  
 have addressed my self, on that Occasion, as  
 to the *noble Person*, I had Recourse to, when  
 to all other Considerations, it shall be added,  
 That

\* That I was exprefsly told, *That his Lordship would be made acquainted with it that Afternoon.* The committed Party was ftill in Prifon, and as I could not *divine*, might really prove *guilty*. I had as carefully, and as prudently as I could, enquir'd what ground there was for the *Suspicion* againft her, in order to proceed with the greateft *Caution* and *Advisednefs* in the Affair. And what could I do more? And then the Thing turn'd fhort upon my felf. Let any one lee the *Reflections* I have made on my *Conduft*, P. 28, &c. and let me be condemn'd if I acted *irregularly* or even *imprudently*, however warmly, in the Matter. Or if I had not the *biggeft* Injuftice done me, or ftood not in the moft *imminent* Danger of Suffering a much greater.

Through God's good Providence to Me and to her, ſhe was *discharg'd* the next Day, after three Days *Confinement*. And thoſe very Perſons were forced moſt *diſhonourably* for themſelves, but moſt *honourably* for her, to releaſe her, that had ſent her to Prifon.

HERE the Matter had in all probability ſlept, as to *my ſelf* at leaſt, as to the *Injury* done me, had there been no LIBIDO & IRACUNDIA, no KNIGHTLY lawleſs lording over a fellow Subject to take Place afterwards. " I am then TAKEN UP in " the moſt *ſcandalous* manner, mention'd P. " 34. when the reſt of the Proceedings before the Co-worſhips were had againſt me " Let any Man in the World conſider what

*Reason* there was for doing *THIS*, or what *Patience* and *Moderation* were sufficient to bear this *extravagant* Mis-use of *Authority*, (after what I had already suffer'd) in the *outrageous* Manner in which it was *exercised*. I am ashamed there is not *Virtue* enough in the World to hiss at *that Man*, wherever he appears, that with so much *Insolence* abused in *my Particular*, the Power he was intrusted with, towards *every Fellow Subject*: I think such a *licentious* Proceeding can receive neither *Alleviation* nor *Aggravation* from the *Quality* of the Person so injured; and therefore I *assume* nothing to *myself* on that Head. Could I have deserv'd the *Privilege* of living in a *free Country*, if I had *sat down* contentedly under this Usage, and made *no Complaint* of the *Barbarity* of the Proceedings? Could I have ever deserved afterwards the Name of a *Man*, or a *Gentleman*, had I done it? I love as little as another to make a *Noise*, or be *talk'd of*, but if *Offences* do come, let *them* take the *Consequences* of them for me, by whom they *do* happen: I assure the World, as *warm* a Man as I am, no Charge shall *ever* be laid, on any *Occasion*, to *my Account*, whatever *Character* I may bear, on that *Reckoning*. *Remove* Offences, of any Sort, I *will*, if I can, at any time, but *occasion* them I *never* will. Let any Man shew me what *Reason* I had to *acquiesce* under such an *Affront*, or *what Satisfaction* I could have made me any *other way*, for this *voluntary*, exasperating, additional *ill Usage*? An *Injury* much greater than that of many *Wrongs*, for which the *Law* gives an *Action*. What was there left



left me to do, but to *expose*, and make publick *Examples* of *Those*, who had *caus'd* me this *villainous* Ignominy? And whose *Libido* and *Iracundia*, unreprimanded, might cause it to fall, at any other Time, on any other *Fellow-Subject*. And did I not in *doing* it, consult likewise the *Honour* of every worthy wise and *honest* Man in the *Commission*, who has in Detestation such tyrannical *Proceedings*? Let any *one* that reads this, lay his Hand on his Heart, and ask himself, whether *he* would have *acquiesced*, without making some *Representation* or other against such an *extravagant* Abuse of Power, had he suffer'd it *himself*, and that in so *scandalous* a Manner; if he was *able*: or without having some *Justice* or other, done the *Authors* of it? I never read of a more *arbitrary*, or a more *dangerous* Exercise of Power in the *Star-Chamber*, than was acted throughout this whole *Affair*. If I had *said* and *done* all that I have *faithfully* related of my self in the *Narration*, without having had any Manner of *Provocation*, (as the impudently *suspecting* me of a *capital Crime*, to my Face, of *One Justice*, or the *officious* sending his Warrant *twice* to take me up of the *Other*, and that after I had been *twice*, that very Day, to look after him) could they have been *excus'd* for calling me to an *Account* for it, in so flagrantly *villainous* a Manner, for representing to a Brother Justice, " he had done a wrong Thing," when he had *actually* done it? — Surely, No. Much less can they be so, after the outrageous *Provocation* given. If Men that read this were not

wholly destitute of all Consideration, how Injuries done to *another* affect *themselves* in a *free* State, no Man would read *this*, and not think *himself* insulted, and affronted, in the Affront, and Injury, done to *Me*, and would not *resent* it accordingly. And I should have the *Thanks* of every one for expressing a *Resentment* of it, that so much became me to shew, as a *Man*, an *Englishman*, a *Gentleman*, and I am sorry I cannot say for the *Advantage* of the *Character* (not having then been in the *infant* State of it, which I have the Honour of being in, at present,) of a *Clergyman*. And especially, in as much as by doing it, I do the *best* that can be done by *me*, in order to prevent the *like* being acted over, towards *him*, or *his*, that reads *this*. And it is for *them* in whose Power it is, if they think fit, and that for their *own* Sakes, and not for *mine*, to do the rest. What *End* of *Government* or *Magistracy* was there answered, by sending a *Constable* and *two Men* after me, or indeed troubling their Heads with me any more, after the *Party's* Discharge? --- But "What *Injury* was done me, when I was *discharged*?" What *Injury* is there done any Man by a *false* Imprisonment, after he is honourably released, yet the *Law* gives him an *Action* for the *Injury*? Was not mine an *Imprisonment*? Was I not in *Prison*, as I was led up the Street in Sight of all the World, in Custody of *three Men*? Was I not in *Prison* in the *Vestry*, and was not the worthy *Knight* my *Goaler*? Should such a Proceeding not be animadverted on? Or can it be animadverted on without the utmost

*Contempt*

*Contempt* for the *Author* of it? Can it be animadverted on without *Severity*, especially when there was such *copious* Matter to work on, and which the *Benefit* of the *Subject* absolutely requir'd to have *remark'd*? Power in an *unwise* vain Man's Hand, is like a *Knife*, or a *Candle* in a *Child's*, and one cannot too soon give the *Alarum*, and bid the *NEIGHBOURS beware*. Shall great and wise Ministers of State be [and let me add, Sir, with too little *Detestation*] libell'd every Day of their Lives, for doing *that* which may be, for ought they know who libel them, (and which ought to be supposed so, 'till the contrary be *manifestly known*) the very *best* Measures that could be taken, and not such *actual licentious* Use of the Power of a little insignificant *Justice of Peace* be taken notice of? Is the *Liberty* of the *Subject* so *intirely* in the Hands of any *one Set* of *Magistrates* or *Ministers*, by our Constitution, as it is in theirs that are in the *Commission* of Peace? And can there be too great Care taken how this *Authority* is exercised? Can they not *distress* and *harrass* an *inferior Fellow-Subject* at Pleasure? And ought they to be *allowed* *impunely*, when neither *Reason* of State, nor the *Safety* of the *Community* requires it? Is there *Reason* of S T A T E for the *Knight's* being in the *Chair*, or is the *Safety* of the *Community* wrapt up in his being a *Justice*? " If so, I hope we shall soon see him for his extraordinary Merits-Sake made a " JUDGE". But to return: Shall we not be *Priest-ridden*, and shall we be *Justice-ridden*?  
For

For my Part I think *Ecclesiastick-Slavery* every Whit as good as *Civil-Slavery*, now I am in *Orders*, as I thought it as *bad* before I was in *them*. In short, they are both *monstrous* and *abominable*, and contrary to the Rights of *Men* and of *Christians*, and never to be *submitted* to. And he that *remonstrates* against any *Encroachment* of these *natural* Rights of either sort, on any *just* Occasion, is a *Friend* to his *Country* and to *human Nature*; and I desire no *higher Character*. I have been a *Friend* to the *Publick*, if ever Man was, in giving an Account of these *Proceedings*, and I question not I shall be held such by all THOSE who have not *By-Reasons* to *prevent* their *speaking* their *Minds*; for it is impossible any Man can *think* otherwise. And if I did do it, should not every *Accomplice* bear his or her own *Burthen*, according as they have acted unjustly in the Matter? To have writ a dead lifeless *Representation* of so *flagrant* an *Injustice*, would have been but one Step above concurring with them. Let *Them* write in a dead, heavy, flegmatick Manner, whose Subject *requires* it, or who cannot write *otherwise*.

But, Sir, not to *conceal* it from you, I have receiv'd another *Letter* on the *Subject* of my *Book*, from another very worthy Correspondent, who tells me of *personal* and *enormous Abuses* in it, *not to be approved* in a *Layman*, much less in a *Clergyman*; and so far *conspiring* with what you have been pleased to intimate to me of the *Unchristianity* of my *Resentments*, and of the *extravagant Manner* of treating the *Old Maids*, &c. I beg your Leave to take his Remarks in

as I go along, where they coincide with yours; and I beg *his* Leave to be content I should do it. I have too great a Regard for *his* good Opinion, as well as for *yours*, to lose either, if I can *preserve* it. And now, Sir, I shall be glad to know, where these *personal* and enormous *Abuses* are to be met with, and on *whom* they *fall*? Is it on the *Knight*, the *Ladies*, the *Servants* *Mistresses*, or, on the *old Gentleman*?

Sir, not to enter into too large a Field in discussing what *may*, and what *may not* be said of the *personal* Characters of Men which their Actions warrant, I shall only observe to you, that, That which *may*, for ought I know, be *justly* deem'd *personal Abuse* out of an *Accusation*, is not so in *one*. I look on the Publick in a *free* State to be a Court of *Judicature*, to which any *one* has a Liberty of *appealing* in any *Case*, he shall think fit; if he does it *fairly*, as I have done, by setting his *Name* to it, and is ready to abide by the *Consequence* of it. It is impossible by *express* Law, to provide for every *Inconvenience* that may arise to any one in a *Community*. And it is my Opinion, that the *publick Shame* for having done an *ill Action*, is no *small* Punishment, nor the *publick Applause* of having done a *Good* one a slight *Reward*. Whatever, Sir, may be *yours*, or any other Persons Opinion of this Matter, let it suffice, *this* is *mine*. And it is a *Method* I will ever make use of to *have Justice* done me on any *Injury* receiv'd, where no ready *Redress* is to be had, as in the *Case* before Us, any other way, and where the  
Publick

*Publick* is at all concern'd in the Injury. There is an *End* of *Society*, at once, if *no distributive Justice* is to be had in *any* Case, and an *Inconvenience* not to be borne, if not to be had on *every* Occasion. And if I *accuse* any Man any where, by the *Laws* of all *Justice* I am allow'd to lay every Thing to the *Charge* of that Man's *Character*, that has a *Tendency* to *support* my *Accusation*. *National Laws* do not concern themselves *quo animo* this is done, but certainly the *Law* of *Christianity* requires it to be done, *not* out of *Malice*, but meerly for the *Sake* of *Justice*. With what *Spirit*, whether of *Malice* or of *Justice*, I have acted in this Case, is *known*, *primarily*, only to *him* that knows the *Heart*, and to my own *Conscience*. But *You* and all my *Readers* might have known, had you read what I say in two *Places* concerning it. \* If I have *actually* writ and acted against every Person concern'd in the *Censures* of my Book, *free* from *Malice*, and in a *way* of *Justice*, (as God knows I have) My *reflections* on their *Characters*, are neither *personal* nor *enormous*, nor any *Sort* of *Abuse*, in your *Brother-Correspondents* Words, nor has my *Resentment* been *unchristian*, or the *Manner* I have treated the *old Maids* *extravagantly* bad, in your own. The *Subjects*, Sir, are infinitely too *low* for *Malice*. It is impossible to bear *Malice* where there is so great a *Call* for *Contempt*. Had I done what to the *Shame*

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\* Pag. 32, 139.

of our Country and Constitution is done daily to other-guests Persons than those I have had to deal with, both in Point of Merit and Rank, Had I, I say, what I might have done, *printed my Case* without my own Name, or without *his*, which I have inserted at length, and *blackned* him what I could, (for it had been no *difficult* Matter so to have *described* him, as to have made him known from all other Men,) I should have thought my self *infamous* in doing it, as I do think all those are, who, be they who they will, *do daily* do the like. But I must beg your and all my Readers Pardon, if, as I have done, I think I have not done amiss. I have charg'd *Pride* and *Vanity* on my *Knight*, as a *Man*, an unworthy ungentleman-like *Behaviour*, as a *Justice*, and *St-p-d-ty* on him as an *Author*. And wherein in doing it have I *offended*? Is there any Mortal who reads my *Book*, and sees not I have done it with *Reason*? If I *mistook* the *Rays* that shine from his *Angelick* FORM, for the *Glistring* of his *Buttons*, and *Button-holes*, it was but a *Deceptio visus*, which I hope may meet with an easy *Excuse* in me who am known to be so extremely *Short-sighted*. I am readier to ask *Pardon* than I am to *offend*, and if what, I hear, he says be *true*, " That he had a *plain Suit* " on that Day, " I must certainly have been mistaken. And, if they *shone* from any Place, they must undoubtedly have shone from his FORM. Was it a *personal* and *enormous Abuse* towards him, to *vindicate* the Age I live in, from his scandalous *Imputation* of an *Atheistical Opinion*, which was

never to be found in the *Writings* of it? I should be glad to be inform'd by what *Right a Magistrate shall dare* at the Head of a Court of Judicature to make the Age more wicked than it really is. I think every Man that lives in it suffers by this; more especially the GOVERNMENT. If it was an *Opinion* he has met with in any of the *impious Books* that have been at any Time published, let him name his *Author*. If it be not to be found any where, why should not he be thought the *Author* of it, and treated accordingly? Had the “pretending to an *Inquiry* after *sensible Ideas* of the *spiritual* and “*supernatural Truths* of *Eternal Life*” been a *Doctrine* which we might have known the full *Meaning* of, the Crime had not been so great, but to set abroad a *Tenet*, as highly *impious*, of which no body knows the *Meaning*, leaves the *Minds* of the *Vulgar* at large to think it a *Matter* of the most terrible *Consequence*, and a *Mark* of the greatest *Impiety* possible. And how could I have done a greater *Service* to the *Publick* than to put a *Stop* at once, to all loose *Conjecture* concerning it, by saying “That neither “himself nor any one that heard him knew “what he meant”? This I ventur'd to say, for the *publick Good*, at the *Hazard* of shewing my own *Ignorance*: For I don't pretend, that whatever I can't myself understand, is not to be understood by any body else; and for ought I know this may be so, by all those who have censured me, for doing him, and my self *Justice*. But though I expressed my self *universally*, I hope I shall have the *Justice* done me to be under-



understood *generally* only, since the *Mouth* of a Court of Justice is supposed to speak the *Sentiments* of every *One* present, and there may have been those, on one *side* or other of him, for ought I know, who knew, or I am sure by letting him *speak* for them, ought to be supposed to have known, *What* he meant. In short, if I have any where, or in any Thing, made an unwarrantable *Retaliation* on him, let him take his *Redress*, *when*, and *where* he can. I have said it in my Book, and I say it again, \* “ I am ready to stand the Consequence “ of it. And desire no more Favour than “ the Law allows”. He knows as well *where* to find me by a *Writ*, as he did by a *Warrant*, or as when he sent me a Copy of his LORE. I am ready to answer for what I have done, as I hope I shall ever be for what I shall hereafter ever do in any Condition, or in any Character, in *Earth*, and in *Heaven*. This *last*, Sir, I could not say, were my *Resentment* *unchristian*, nor the *first* were there any *personal* or *enormous Abuse*. Let me intreat you, my good Friend, once more to consider, (for I suffer *extremely* in thinking I suffer *at all* in your good Opinion) Does all *Resentment* of *Injury* imply *Malice*? or must it be thought *unchristian*? Do *Divines* interpret that Text of Turning the *one Cheek to him that has stricken the other*, in this Manner? If it must be *unchristian* to animadvert a little *tartly* on a Conduct so *irregular*, There must be an End of all *Correction* whatsoever. A Fellow that knocks

me down in the Steeet, must not be *prosecuted*, and *bang'd*. Nay, a *Child*, at this *rate*, must not be *whipt* at School. For in short, I should be glad to know, how I have *lass'd* the *Mirror of Knighthood*, but by helping him to a *sensible Idea* of a *Metaphorical Rod*. And this, Sir, for the *same End* too that a *Boy* is *whipt* at *School*, that he may *do*, as he has done, *no more*. And that I may be the *last* Person that may suffer by a licentious Use of Power in his Hands. My Heart is no more able to bear *Malice* than the *holiest* Man's alive. I have too natural a Disposition to *pity* and *contempt*, to bear *Malice*, and too much *Tenderness* of Nature to have it take Root in my Mind. \* Turn, Sir to that *Passage* in my Book where I begin to lay open the *Irregularities* of his *aged Brother*. Can any Thing be said more *tender* or more *human*? Or let my CHARACTERS speak for me in this Respect, where I describe twenty or thirty People, and say not one *ill natur'd Thing* of any of them. And which were writ, and *publish'd* by me, in order to set an *Example* of *Love* and *Charity* to the World, instead of that cruel *Spirit* of *Envy*, *Malice*, and *Back-biting* that is so fashionable. This is an *End* I ever had at Heart, and which I ever will have. For Heaven's sake, Sir, take Care how you at any Time run into such *rash* Censures of any one's Conduct, tho' it be done, as I am satisfied it was, on my Occasion, out of pure *Kindness*.

—But as to the Maids *Mistresses*, I hear “ you say, “ How do you bring your self off “ there, and above all, as to what you *went out* “ of your *Way* to say, against *old Maids* in “ general ”?

Well then, Sir, let the *Knight* be put out of the *Question*, and, if it shall so please the *higher Powers*, for ever laid aside. Or, with all my Heart, let him remain a *dead Monument* of my *Mercy*, as I shall a *living* one of his *Justice*.

And now, Sir, in the *first* Place, of the *Ladies*, the *Servant's Mistresses*, What have I said of *Them*, that can be call'd “ extravagantly bad ” or indeed “ bad at all ”? What I have ascrib'd to *these*, you may see in the *Page* referr'd to, \* and I expressly did it, (on my own *Knowledge* of their *Characters*,) in the *Danger* I was in, when I drew up the *Case*, as a *presumptive Colour* of my own, and of the *Servant's Innocence*; and as a *prudential Reason* for my being so *jealous* as I was from the beginning, of a great *Piece of Injustice* being committed by them. I did not allow my self to say *this*, at *random*, but on *particular* and *previous* Information, of which I am able at any Time to give abundant *Proof*, independent of what arises from their *Actions* (tho' these I think stand in no need of any thing being added to them) in the *Case* in *Question*. † As to the *ill natur'd*, and if you please to call it the *extravagant Supposition* I make in *another Place*, of *one* of

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\* Pag. 7. † Pag. 40, 41.

them, I answer, that that is so far from a *personal* and *enormous Abuse*, that I am not to this Day *probably* sure that it was *not* the Case. (besides I inserted it only by way of *Argument* sake.) But, Sir, notwithstanding from many Reasons I have a high *Presumption* to believe it *true*, I am not so far divested of all Humanity as to *swear* it, tho' I have better Colour for its being *true* than *either* of them had against the *poor* Servant. Did you *hear read* what these *good Women* said of me when the *poor* Servant was before the *Justice*, " That as *she* was the *Stealer* I was the *Receiver* of the *Bank Note* " ? † Do you know that I have *Evidence* to prove they said, \* " That if I stood by the Maid, they " had Money and would make me to fly " ? Do you know that when she was in the *cold Prison*, they refused even to let her have her *Stays*, tho' *Decency* and the *Cold* so much requir'd it? If you *did*, where is the Sense of *blaming* me for my *Severity* against them? A *Severity* that is not so much in my *Words* as in *their Actions* and *Characters*: And not to have used it on such an Occasion, would have been *Cruelty* to human Nature it self. Or are you of Opinion, that *Women* have *no Souls*, and consequently are not *accountable* for what they do? This, Sir, how much soever it would serve your *Hypothesis* of not *resenting* Injuries from them, I cannot come into; for, I must own, I should be very *sorry* so much *excellent*

*Virtue*, as, notwithstanding the too too many *defective* Characters of all Conditions, among them, there is, I thank God, to my Knowledge, to be found in the Sex, should go *without* its *Reward*. And thus much as to the *personal* and *enormous Abuse*, or *extravagantly bad Treatment* of the two *particular* old Maids I have had *Respect* to in my *Book*. I shall consider what I have said so *extravagantly bad* of the *rest* of that *Generation*, and wherein I have *enormously* abused *them*, after I have subjoin'd a *Word* on my *Manner* of treating the *old Gentleman*, the only remaining *particular* Person I had to deal with in my *Discourse*.

Him I have charg'd *expressly* in acting both in *Manner* and *Matter*, *weakly*, *illegally*, and *unwarrantably*: And I have *added*, (and what I have learn'd *since* proves to have been said with some Judgment,) " it was not the *first* " Time, I was afraid, he had done so": For he forfeited his *Commission* under the great Earl Cowper, for the like *Irregularity*. I have stated his *Deeds*, and fully *prov'd* them, in my humble Apprehension, and in the Apprehension of all that I know that have read them, to have been *so*. Yet with what *Tenderness* I enter'd upon this *Article* relating to him, may be seen by any one, who will turn to the *Page* †, where I begin to *examine* into the *Irregularity* of his *Proceedings*. I forbore, out of pure *Respect* to his *Age*, not to mention his *Name* at length;

not because I had any thing to *fear* from doing it. I am ready to tell it to *himself*, or to any Man that shall ask it of me. I have *treated* him likewise the more *tenderly* from a Sense of the *Greatness* of the *Temptation* he was in to do as he did. *Old Maids* to *old Men*, may, for ought I know, be as *tempting*, as *young ones* to *young Men*; and a Man must be an utter *Stranger* to human Nature, and indeed to *himself*, not to have, in this Respect, a *Fellow-feeling* of his *Infirmity*, and a natural *Compassion* in one's Mind for him, on its Account. But whatever *natural Readiness* there is in all Men to obey, as so many *Commands*, the *Desires* of their *fair Sisters*, God forbid, that they should *always* be *implicitly* obey'd, without enquiring at all into the *Nature* of them, or that their *Pleasures* should be so readily follow'd, in such *extravagantly* bad Cases, as was this, which I have *charg'd* and *prov'd* on this *old Gentleman*.

Tho' it does not, *immediately*, relate to any *Article* of your *Letter*, yet as it greatly tends to *vindicate* my *Character*, give me Leave, Sir, at the Close of my *Observations* on my *Conduct* towards the *Knight*, and his worthy *elder Brother*, to take Notice, That I hear it is given out by them, and their *few Friends*, in Mitigation of their united *Proceedings* against me, " That indeed I have  
 " told the *Truth*, but not the *whole Truth*,  
 " of what pass'd between the *old Gentleman*  
 " and *myself*; and that it was, by reason of  
 " what I have *not* related, that the Honour  
 " of the Commission was at Stake, if a *War-*  
 " rant

"rant was not issued *against*, and an Exam-  
 "ple made of me." I am not at all surpris'd  
 to hear this is solemnly aver'd by the Knight,  
 and THOSE that resemble him; and yet I can-  
 not but say, I am, at the same Time, ex-  
 tremely amaz'd to hear it. Surpriz'd I am  
 not; for what else have they to say for  
 what they did towards me? And what Man  
 would refuse the insiting on a *Falshood* to  
 soften so great an *Infamy*, as their *Proceed-  
 ings* have drawn upon them? But I am ex-  
 tremely amaz'd at the Impudence of what  
 they have asserted. They give out, "That  
 "besides what I have so particularly related  
 "of what pass'd between us, I gave him a  
 "great deal of abusive Language, and parti-  
 "cularly, t at I call'd him Names. This, I  
 say, in my Book expressly, \* I did not. And,  
 if I had, I would have as honestly told it,  
 as I did all the rest: For I think I had  
 sufficient Provocation given me to have been  
 my Excuse, in any reasonable Mind, had I  
 done it; considering the pardonable Infirmary  
 of human Nature, on such an Occasion. But  
 though, notwithstanding his Magistracy, I  
 should have been very little sorry I had  
 done it, yet I must beg yours, Sir, and my  
 Readers Pardon, if I cannot bear, however  
 immaterial it really be, to have that laid  
 to my Charge, which I was not guilty of.  
 Can it be thought, had I call'd him any in-  
 jurious Names, they would have been forgot  
 in the Servants Affidavit, or in his Worship's  
 own Account of the Story? He could re-

member a *rash* Expression, which I might, for ought I know, (and because I was not *sure* I did not say it, I would not take upon me to *deny* it) have uttered in my Indignation against the *Ladies*; and can it be thought he would have forgot what had immediately related to *himself*? This is nothing but a *cock'd-up Story* since, and, as a *Demonstration* for its being *so*, I appeal whether there was *one* express *ill Name* given his Worship laid to my Charge in the *Affidavit* read against me? Can it be thought they would have gone so far out of their Way, to fish for Matter against me, as scandalously to admit a poor Fellow's Oath of my *Intention*, while they had express *injurious* Words to accuse me of? Is it not really amazing they can have the Impudence to trump up this against me now, when it is known I went three Times, *after* the *Affidavit* that contain'd the *whole* Accusation of his venerable Worship against me, and when they themselves have suppress'd it? What *Contrivance* they may make hereafter to lessen the *Odi-um*, that has been so justly thrown on them, by *feigning* another, I cannot answer for, but I am as *sure* as I am now *alive*, that any *injurious Names* were never given him by me, nor ever laid to my Charge in his Worship's *Accusation*: And that I have not omitted the *Sense* of the *severest* Thing I said to him. As to *Books* and *Reading*, I have I confess a bad Memory; but in any Matter that *affects* me *great y*, the Memories of few serve them better. And I have *Honesty* to relate in a *Case* of *Justice*, what  
makes



makes against me, as well as what made for me. If I had not resolv'd to be scrupulously conscientious in my *Relation*, I had had no Occasion to have concern'd my *Reader* with several *Incidents*, which for that Reason I thought myself obliged to mention.

I come now, Sir, (and indeed I must say with very great Reluctance, for I am *asham'd* of it) to take into *Consideration* that famous *Passage*, which has been so much talk'd of, of the *Compliment*; to which I hope you *singly* referr'd, when you say, that *Part* in my *Book relating to old Maids* is *extravagantly bad*; this being the only Place I speak of them, in general, or wherein any *old Maid* is *immediately* concern'd, but those that assisted at the *Spinster-Petty-Sessions*: For using *which* as they *deserv'd*, I have no *Apology* to make, nor ever will make any.

Now, notwithstanding the great *Exception* that has been taken at this *Passage*, much may be said in *Mitigation* of the *Offence*: *Greater Men* than I, and that very lately, have committed *Slips* with their *Pen*, tho' I must needs say not of so GREAT Consequence, in *Works* not a Quarter so large. They have, as soon as they were discover'd, *immediately* rectify'd them, have had them kindly and favourably pass'd over, (as indeed they ought, for who, in fine, is perfect?) and shall I despair of meeting with the like *Indulgence*? Or shall I deserve *less* to have it, on so open a *Confession* of my *Fault*, or on that in-

genuine Contrition, which, before I have done, I hope to express to the Eyes of all the World? As the strict Regard I had to Truth, caus'd me, when it made against me, to mention what had not immediate Relation to my Subject, I hope I shall be both pardon'd and believ'd, if I make Use of the same strict Regard to Truth, when it makes for me. For which Reason I beg Leave to say, that when I went on that Passage, ALL that I had in my Thoughts was this, "That a Creature endued with Reason, acting contrary to it, is inferior to an irrational Creature, who duly follows its natural unerring Instinct." And is not this true? Is not moral Depravity much worse than natural Imperfection? Will not a wicked Man hereafter wish he had been a Dog, a Horse, or a Bull, or any other Creature, rather than a reasonable one, to be excus'd from giving an Account of his Actions? And will not a wicked Woman wish something like it? Is it not an immoral Thing for either Man or Woman to neglect One express great End, for which they were made on indirect and unworthy Motives? Or is it not doubly so in the Fair Sex, if it be true, what I think to be so, that the little Care that is taken by them to adorn themselves truly to allure Men to Marriage, is the Reason that so many care not for them in the Way of Wedlock; (the only truly desirable Light a Woman can be seen in,) and which gives Occasion, tho' not a just one, for so much Irregularity among the Men, and so much Misery among the inferior Sort of Women? I

am very sincerely *sorry*, that the *Manner* in which I express'd this *Sentiment* should have given Occasion to any *Error* of *Judgment*, or extravagant *Imagination*; however unreasonable it is, that an *Author*, considering the *Looseness* of the *Age* we live in, should be accountable for any ill *Use* that may be made of his Words, which he never intended. I wish with all my Heart, notwithstanding all this, that this *offensive Passage* was *expurg'd*: But, as it is too late to talk of that *now*, Where, I fain would know, is the *Equity* of their Minds, that will censure a Man's *whole Conduct*, through 170 Pages, I will not say, for a *wrong* thought, because my *Thought* was *just*, but for the *wrong Expression* of a *right* one? Shall a *Flight* on an *Old Maid*, especially when it is so much for the *Advantage* and *Good* of the *Young Ones*, be thought *unparliamentary*? Or ought we, in Reason, to quarrel at the *Spots* of the *Sun*, (I hope, Sir, you will pardon the *Modesty* of the *Allusion*) and not think how much we are beholden to him for the *Benevolence* of his *Rays*?

If ever any *Book* was publish'd, that from the *Beginning* to the *End* favoured of a true Spirit of *Benevolence* and *Good-will* towards Mankind, mine is *one*; and that through all the *Variety* of the *Subjects* of it. My *Censures* extend only to *those*, who, by their *Actions*, have shewn themselves of a *contrary* Spirit, and only for having shewn it. Is this a Thing, in the *Words* of your *Brother-Correspondent*, not to be excus'd in a *Layman*, much less in a *Clergyman*? If it be, I

am sure I neither understand *common Sense*, or *common Honesty*, and the *Defect* of my *Understanding*, not the *Depravity* of my *Will*, must be arraign'd.

But it may be said, " If I was resolv'd to  
 " be so extremely *rigorous* against myself,  
 " as to mention *whatever* made against me,  
 " however *immaterial* to the *Subject*, I might  
 " have contented myself with the bare  
 " *Mention* of it, *excus'd* it, and so *pass'd* it  
 " over." — I might have done so indeed ;  
 and since I see what *ill Use* has been made  
 of this *Particular*, I wish with all my Heart  
 I had. But, to speak the *Truth*, I was wil-  
 ling in a *long, dry, argumentative Part*, to  
 unbend my own, and my *Reader's Mind*,  
 with a little honest *Pleasantry*, for which,  
 I hop'd, the *good Use* I should make of it,  
 would be, to all *graver Minds*, my *Excuse*.  
 My Book I was resolv'd should contain *some*  
*Reflections* on other Matters, of a *similar Na-*  
*ture*, though of a *dissimilar Subject*, to that  
 which *originally* set me *a-writing* ; And, among  
 others, on the vicious *Vanity* and *Pride* of *Wo-*  
*men*, and on the ungentleman-like *Cruelty* of  
 Men. Let this be *anamolous* or *analogous* to my  
*primary Subject*, I am sure my *Intent* was *good*,  
 and I thought it no *indecent* thing, for one  
 that was about to make so great a *Change* in  
 his Life as I was, to take occasion of shewing  
 I hated *Vice* in one sort of *Life*, before I  
 came to recommend the *forjaking* it, and  
*embracing* *Virtue* in another. And surely  
 may I not be pardoned if I writ as I was,  
 when I both writ and printed it, and which  
 I did not know but I might publish it in, in  
 a *Lay-*

a *Lay-character*? I have seen as great a *Variety* of all *Conditions of Life*, as I believe any Man of my *Age*. I have seen and observed the *Wants* and *Miseries* of human Nature, of which no State of it seems exempt to me, by which we are so wretched, but which certainly we may, by much the greatest Part, thank our selves for. That of HORACE's

\* *Tuo vitio, rerum ne, labores,  
Nil referre putas?*

has often occur'd to me, as I have reflected on this melancholy Subject, and I am satisfi'd that the evil Manner in which the two Sexes consider one another, contributes MORE in its Causes and Consequences to this great and miserable Depravity of human Nature, than any One Thing whatsoever. Except that deplorable Neglect of Thought, Reflection or Consideration, which indeed is the great Fault of that, and all other Irregularities both in Men and in Women; and which is so amazing, that it should get such fast hold of a Creature, whose greatest Privilege and Ornament is the Power of Thinking. For this Reason I was resolv'd to take Notice of it, and to lay the Fault at their Door to whom it certainly belongs; to the Women first, and then to the Men. And what could tend more naturally to influence all those concern'd to act regularly, than to set before their Eyes in the first Place, and in the strongest Colours, the grievous Enormity of their respective Faults. I may, Sir, for ought I knew late

my *Labour* for representing this, as it ought to be, but I am sure I shall not my *Reward*. If *Women* would take that Care they ought, to render themselves, as I say, *lastingly*, aimable to our *Sex*, it is my Opinion, *Men* would not be, in the general, so *wicked* nor *Gentlemen of Fortune* both so *wicked* and so *cruel*, to the poorer Part of the *Sex*, as too many are. While they *rob* them so readily, on all Occasions of *that*, for the Loss of which it is not in their Power to give them an equivalent, even in *this World*; much less to compensate them for what they bring them into the highest Danger of losing in *another*. Is it not true that the *Pride* and *Vanity* of *Women*, the extraordinary and unnecessary *Charges* they bring with them &c. makes many *Men* neglect them intirely in the Way of *Wedlock*, and many others to live ill with them in it? The representing this as I thought it ought to be (and I can't imagine why it might not be allow'd me, as well as another Man to do it) was the *Motive* that induced me to *paraphrase* a little on a *Word*, which, as I have said, I was wise enough not to write *at length*, and which I heartily wish since it has given *Offence*, I had not writ *at all*. But I was no more aware of the general *distaste*, that *Word* excites in Peoples Minds, much less as *innocently* play'd upon *there*, than the Child that never heard it spoke. My general *Doctrine*, as I have stated it above, is certainly true, and I was only mistaken in the *Instance* I took to illustrate it by. In stating a general *Proposition* I don't take it to be the Business of a

*Writer,*

*Writer*, or *Preacher*, or any *Doctrinalist* to enter into every *Minute* exception to it. What is said *generally* ought not in any Case to be understood *universally*, and implies, by it self an *Exception*. It may unquestionably have happened, and it may, for ought I know, be the Case with some antiquated Virgins, even in our Days, that they have *worthily* and *industriously* devoted their *Virginity* to *pious Uses*, and if there be a *Reward* for it, pray God give it them; but this shall never hinder me from *Thinking*, nor, on Occasion, saying That *Marriage* is the *natural* State of *Women* arriv'd to proper *Maturity*, as well as of Men; and, That Women of all Conditions do *ill*, when they neglect a *reasonable* Opportunity of disposing themselves in *Marriage*. I am satisfy'd that where there is one *unmarried Woman* past forty (which is the Period of Female Age, at which that *unhappy* State, which if I *must* be thought to, I have *iniquously* rail'd at, in my Opinion, commences,) that is *not*, there are a hundred that *are* in it, by those means I pointed at. And I say this with the more Boldness, because I am sure there are few or none of our *Autumnals* but will confess it. For let any unmarried Woman past *Forty* lay her Hand on her Heart, and say if she is not *sorry* for having refused the *reasonable Offers* that may have been made her in the *earlier* Days of her Life. I am sure if she is *not*, I have a *Right* to say that she never *deserv'd* any should be made her. I don't know what others may think, but I must crave Leave to speak for my self, that I

am *now*, and was *then*, upon a very *serious* Subject. I treated it a little *ludicrously*, I own, as did not ill-become the *State* I was in, when I writ it, but it was with a very *serious* Intention I did so, as may be *observ'd* by the *serious* Use I make of it. I treated it *ludicrously* that it might be *read*, and with *Severity* that it might have some *Influence*. *Circum præcordia ludere* — To dally in Cases of such Moment, as this is, so *essential* to the Happiness or Misery of human Nature, is trifling away one's Time; witness the GLORIOUS Reformation which the Ridiculing the prevailing Irregularity of the Sex of *Gaming*, last Winter on the *Stage*, has wrought. If a Man would *do* any Thing, when he is representing such *grievous Enormities*, he must *cut* and *flash* to purpose, in order *effectually* to *let out* the *venemous* Blood that *poysons* the *Constitution*. And what I say of the *Ladies*, I say of the *Men*. The little *lasting* Amiability that is sought after by the generality of the *Sex*, is no *Excuse* that *Men* should ruin poor *inferior* Females, because they may not *readily* find among those of a suitable Condition, without Incumbrance, *fit Wives* for them. I own with all my Heart, I have been *Satyrical*, and I was resolved to be so. I thought, and I think still, and shall ever think, till the *Manners* of *Man* and *Woman-Kind* are in this deplorable Respect reform'd, that the *Extremity* of the *Case* requir'd it. My *Satyr*, tho' a particular Case gave Rise to it, was *general*. And as writ without *Malice*, writ as it ought to



to be. I say in my Book, I made that *Digression* for *Edification* sake, and I seriously, and sincerely meant it so. If any Weak or wicked Minds make an ill use of it, *that* surely ought not to be attributed to me, who never meant any *Reflection* on any *unhappy Creature*, who has liv'd too long without the Honour, the Credit, and the *Conveniency* of a good *Husband*. I think they whose Case this is, are too much to be *pitied* to be laugh'd at, or made the Object of *Ridicule* of any one, any more than the *noting* the *Irregularity* of those who have *elaps'd* their *Season*, may be a Means, by correcting them, in Time, to prevent *others* coming into the like Condition. Let Women take Care to make themselves *truly* and *lastingly* lovely, and they need not fear of having *Husbands* that will make them *happy*. Let them in disposing of themselves *give up* a few Scores of Pounds of *Pin-money*, or a few hundred of *Acres* of Land in a *Jointure*, in Consideration of a *Bundle* of good *Qualities* in the Man they would marry. And let this be considered of by *Parents* in disposing of their *Daughters*, and we should soon see a *better face* of Things in the World. But which, without pretending to the Spirit of Prophecy, I do aver, we never shall see, till this *Article*, I have taken the Boldness so heartily to *complain* of, be amended. To conclude, I cannot for my Life think that any *Woman* is not better placed on the *Side* of a *Husband*, and at the *Head* of a *Family* of half a dozen *Children*, than in a *desert State* without both the *Comfort* of the *Cure*, or the

*Blessing* of the Other. And that all my fair *Sisters* might stand in a *likelier* Way of becoming so than they seem to do, in general, at present, was the Sake for which I writ this so *exceptionable* a Passage, and for writing which I have taken so much Pains to make my *Peace*, and to set myself right, both with *them*, and with you, Sir, who, tho' you, do not exceed me in a virtuous Partiality for the fair Sex are pleas'd to treat this Passage as so *extravagantly bad*. I thought myself absolutely oblig'd fully to explain myself on this *Head*; for I do firmly *believe* all Women, Old Maids as well as Young, have Souls; and while they remained under a *Prejudice* against me, how could I ever expect to be *hereafter* of any Service to *them*?

But to speak Truth, it was not *more* my *disconsolate Sisters*, than my miserably *depraved Brethren* that I had in *View* in writing this, and another Part of my Book. \* I went out of my *Way*, if I must be thought to have done it, with *Design*, to do them this Piece of *Service*. To set them right, as far as my poor Endeavours would enable me to do, in a Point so important to their *Happiness* as Men, and to their *Honour*, as *Gentlemen*. And I expressly indulg'd my self in a little Liberty in hopes of inclining this *unhappy thoughtless Generation* to take my Work into their Hands; who would have had in Horror any Thing, of it self, intirely *serious*, either on this particular Subject

of the *Use of Women*, or of *Morality*, and *Religion*, which partly for *theirs*, and partly for my *own* sake, I *annext* to it. Men when they read, cannot avoid forming a *Judgment* in their Minds, however contrary it may be to the *Course* of their *Practice*; by the occurring of which to their Minds, when least Thought on, they may possibly come to be *influenc'd* for their real Happiness and Reformation. And I do humbly hope that the *Strength* and *Evidence* of my *Reasoning*, in every one of these *Subjects*, will be attended with *convictive* Conclusions in *some*, (nay if it be but in *One* only, I shall not lose my Labour) of *their* Minds, who perhaps never had a *Thought* or a *Reflection* worthy a *Man*, or a *Gentleman*, much less a *Christian*, before.

And thus much, dear Sir, at large, of your two most important Articles of Accusation of my *unchristian Resentment*, and *extravagantly bad Treatment* of any or all the *Parties concern'd*; and in Defence of another USELESS Part, or two, of my Book. In writing which, I would not have you think I have had in View to bring my self off, by any affected *Sophistry* from meriting your *weighty Imputations*. It would be in vain for me to endeavour, by any Artifice, to palliate an *unjustifiable Motive*, in the Sight of HIM who *knows* the *Heart*. Nor could I hope with any Success to *impose* upon you, Sir, who are known to be so quick-sighted, and of so acute a *Discernment* in every Matter you shall please to take into your Consideration. God knows, I have a natu-  
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nal Compassion arising in my Mind at every *Infirmity* I behold in human Nature, and that I have it not Exclusive of *theirs*, by whom I may at any Time suffer. I am in perfect Charity with all the World, and tho' I can *resent* an *Injury*; as I think it becomes me as a *Christian*, as well as a Man, to do, (why else are we bid to be *angry*, provided we *sin* not?) yet my *Heart* is, and ever was a Stranger to *Malice*, and that for my own Sake; for the *Peace of Mind* a forgiving *Disposition* brings with it, to the *Possessor* of it. But at the same Time I say this, I must desire to be excus'd, if I am, notwithstanding of Opinion, that nothing can be a greater *Instance* of true *Charity* than a little wholesome *Chastisement*, when justly merited, of an *offending* Person. And if a Man condescends to be *Executioner* himself, his *Charity* is still the *greater*; especially when, as in the Case before us, *many* others may reap the Benefit of his well-placed Severity.

After this, Sir, I shall take a little Notice, in particular, of the *Compliment* you pay me, with respect to the *Strangeness* of the *Mixture* of my *Subjects*, and which I am sensible you intend me, not merely as an *Author*, as a *Fault of Composition*, but as an *Error* in my *Intention*, in bringing *Subjects* of so *unsuitable* a Nature together. If the *Propriety* and *Impropriety* of this *Mixture* was to be judg'd by the ludicrous State I give of it in my *Preface*, I could indeed hope for *no Quarter*. But surely I ought to have expected, that the *gravest* Mind would have

have excus'd that, when he had once seen the serious Sentiments that *humorous Appearance* leads to, in my Book, and that he would have suspended his Censure 'till he had seen it. But what are these *Subjects*, and what their *Mixture*?

My *Observations* on the *Exercise* of a *Justice* of Peace's *Power*, on *Goals*, on the *State* of the *Law* in general, arose too naturally from my original *Subject*, to excite any *Surprize* at *their* being made *Parts* of it. My *Doctrine* about *old Maids*, was of an *incidental* Nature to another *Part* of it; and the *Lesson* I was willing to give to *irregular Bachelors* incidental to *that*. *These*, with a *History* of the *Case*, and a *Comment* on it, are the *Particulars* of which the greatest *Part* of my *Book* is compos'd; and to which I have subjoin'd some *Reflections* which concern us as *Englishmen*, and as *Christians*, with respect to the *Political* and *Religious* Disputes of the *Times*. And where is the *Incompatibility*, or *Inconsistency* in all this?

You know very well, Sir, that the *Beauty* of the *Creation* lies not more in the *Curiousness* of the *Composure* of every *Part* of it, than it does in the *Variety* of the *Subjects* of which it *consists*. Nor does this *Variety* itself strike a curious *Observer* of it *more* on Account of the *Diversity* of its *Parts*, than of that admirable *Connexion*, by which, though *independent*, they are all *link'd* together. My comparing my *Book* to the *Volume* of *Nature*, is doing it an Honour, which I am afraid, Sir, you will be ready to say it does not *fully* deserve. To come then to a nearer  
Allusion,

Allusion. Is there any Thing in *Painting* that strikes one's Imagination more, than the *Disparity* of the several *Subjects* all conspiring to an *Unity* of *Design*? Or in *Musick*, that affects one more than the *Combination* of your *Concords* and *Discords* together? Or than a masterly *Transition* from one *Key* to another? I am afraid I am still above my *Subject* in my *Allusions*; but I think I am the more impartial to my *Performance* in being so. A meaner Object seen in the Company of a more excellent one, is observed to greater Disadvantage, than when seen alone, or together with one inferior to it. If the *Diversity* of the *Subjects* of my *Book* all conspire to an *Unity* of *Design*, (and that they do, is apparent to every one that shall read it, the Good of *Man*, in one *Relation* or other, and was expressly intended so by me;) If, I say, the different *Subjects* of my *Work*, have an *Unity* of *Design*, and there is no harsh *Transition* from one to another, why may it not be allow'd me to have the *Merit* of it, as well as the *respective* great and little *Authors* of the *Works* I have instanc'd in? And if that be the *Design*, is it a *Design* unbecoming a Candidate for *holy Orders* to have? If every *Subject* in particular has a Tendency to better Mankind, in every *Relation* they refer to, can there be a just Exception taken to the whole in general? Methinks I am proving *self-evident Matters*; but if I appear to do so, as I really think I must, I desire you to consider, that you have yourself given Occasion for it, while you have been pleas'd to let me understand, that what I

think

think so *self-evidently* good, you, (indeed, Sir, I must say, a little too readily) thought *self-evidently* bad. I cannot think I have Pardon to ask of any Man, or can have justly *offended* any Order of Men, ever so studious of the Dignity of the *Priesthood*, were I actually in the Exercise of it, by any innocent Liberty I have given to my Pen throughout the *Performance*. I can neither think there is any *Indecency* in mixing any, or all these Subjects together, or in *treating them* in the *Manner* I have done. Nay, is the *noted* Passage, at the Bottom, any more than an innocent *Joke*? They must have been very *fat-headed* indeed, who could think Me *serious* in the making *that* a *Compliment*, which was only *ludicrously* term'd so, in order to make Way for the *serious* Argument that follow'd it. I shall not think it inconsistent with any *Character* I shall have in the Church to indulge occasionally, for a *good End*, a little *Humour*, on a *suitable* Subject, out of the *Pulpit*, any more than I should think it not *requisite* to be *serious* in it. There is, we read, a *Time* to *laugh*, as well as a *Time* to *weep*, and I take it that both these *Times* were for the *Priests*, as well as the *People*. True Christianity is of a chearful Nature. And *Wit* and *Humour* (were a Man Master of them) may be turn'd to as *good Purposes*, as they may be to *bad*. *Wit* and *Humour*, in subservience to *Reason*, may be of excellent Use, on many Occasions, and bring about *Conviction*, which *Reason* alone might not produce. But the prostituting *Reason* to the Service of *Wit* and *Humour*, makes a Man a *Buffoon*; the most

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vile and most contemptible of all *Characters*. Is it not one of the peculiar Excellencies of the SPECTATORS, that there is that agreeable *Mixture* of *Subjects*, and such an engaging *Variety* in the *Manner* of treating them? I believe there is not a *Clergyman* in *England*, who would not have been glad to have writ the good with the bad, the gay with the serious of any *Volume* of those *Papers*: Nor a *Bishop* in *England*, who would have thought it a *Reflection* on his *Character* to have done it. And why then should it be a *Reproach* to me, in whatever *Character*, to have done the like? For, in fine, what is my *Book*, but a little *Volume* of *Essays*, on various, and, I beg Leave to say, on the most important *Subjects*, treated in such a *Manner*, as that every *Reader* who should take it in Hand might find something suited to his *Taste*? I defy that *Book* to be mention'd, where *Subjects* truly serious are treated with greater *Gravity*, or with stronger *Force* of *Argument*, and surely shall I not be indulg'd a little *Humour*, on a less solemn Occasion? Is there so great a Difference between the *Leaf* of one *Book*, and the *Cover* of another, as to make that monstrous, bound together, that is not so separate? And yet, for being a little tart, for Example Sake, on those who have richly deserv'd it from me, or for what Reasons I cannot imagine, I must be so severely animadverted on, as to be charg'd with having done, *what is not to be pardoned in a Man, much less in a Clergyman*, in your *Brother-Correspondents* Words, and to have it said, if published would ruin me, in  
yours.



yours. Suffer me, Sir, on concluding this Article of my *Answer*, to assure you, and all the World, under my Hand, That no Man shall ever more studiously endeavour to walk worthy of the *Vocation* wherewith he is called, whether as a *Christian*, or as a *Divine*, than, by the Grace of God, I will. Nor exceed me in the strictest Attention to the Discharge of the proper *Functions* of my *Duty*. My Heart and my Head both join in telling you this. And as I am satisfy'd it has been by the express Providence of God, that I have been called to it, I do not in the least doubt, but that same good Providence will put me, in his own Time, in a Capacity of trying the *Strength* and *Truth* of my *Resolutions*.

But, Sir, I would not have you think I shall be ever so swallow'd up in the *Church*, as to forget my *Relation* to the *State*. I shall no more forget that I am an *Englishman*, than that I am a *Christian*. *Liberty* and *Religion* are the only *two Things* worth contending for; the *former* of these may subsist without the *latter*, but the *latter* cannot well without the *former*: For which Reason, it is an essential *Duty* of the *latter* to take Care of the Preservation of the *former*; however little it has in Ages past been thought to be so by *Many* of *our* Profession. My *Change* of Character, after having lived long in *Lay-life*, may not be unfitly compar'd to an *Ingraftment* of one Sort of *Fruit* on an old *Stock* of another. The future *Fruit* will certainly be of the Nature of the *Cyon*, but still it may borrow a *Flavour* from the *Sap* of the old *Stock*, by which

it may be no Loser in its *Goodness*. And I beg I may be pardon'd, if, tho' an *Infant* in *Orders*, I cannot think myself *one*, in Sense, in Learning, in Knowledge, or Experience of the World, and that without thinking myself any great Matter neither: And that as I have seen something else besides my Father's *House*, a *Grammar-School*, and a *College*, and have employ'd my Time in other Matters, than in merely conning over a *System* of *Philosophy*, or *Divinity*, so I hope I shall be excus'd, if on any proper Occasion, when the Good of the Publick, or of my Country, shall require it, I have the Ambition of shewing it.

I thought the *present* a very fit OPPORTUNITY of delivering my *Sentiments* on the *Affairs* of the *Nation*, wherein, as a *Briton*, I must be allow'd to have some Concern. And if what I have said be *just* and *reasonable*, I have doubly deserv'd of my Country, both on Account of the *Goodness* of my *Intention*, and of the *Execution* of it. I have examin'd the *Complaints* and *Dissatisfactions* of People at his present *Majesty's*, and his late excellent *Royal Father's* concluding *Administration*, and have prov'd them *groundless*, and *unreasonable*. And have I not consulted the Honour of my *King* and *Country* in doing it? I have shewn from what vile, base, unworthy, ungentleman-like a *Principle* it is, that these *Murmurs* and *Dissatisfactions* are excited in the Nation, by those who studiously endeavour to raise them, and have PROV'D it likewise to be from a *Principle* of *Malice*, and disappointed *Ambition*,  
and

and not from a noble disinterested Concern, for the Honour and Interest of their Country. And that from this *plain and decisive* Reason, because if they were *influenced* by that noble *Motive*, it would have carried them to exert themselves to the redressing some of those *certain* and notorious *Constitutional Evils*, under which we, as a *Community*, labour, and which it is in their Power to have redress'd, and which had been infinitely more preferable to an honest able Mind to have attempted, than to indulge such extravagant Railing at Measures which neither they, nor any one else can *prove*, are not the very *best* that could, in the Situation which Affairs have of late been in, have been taken. We were *lately* no more to take our Measures from *Queen Elizabeth* in resenting the Injuries the *Spaniards* have done us, while there was two such general *Leagues* in *Europe* ready to take *Part* in the *Quarrel*, than we were to take them from *Edward the Confessor*. And those, Sir, that are so ready to bring that great *Queen's* Conduct on the Stage on this Occasion for Imitation, know as well it ought not to have been imitated, as they who have not follow'd it. It will be Time enough to speak with the *Spaniards*, when either their *Allies* shall be as *mad* as they, or on their not being so, they shall *refuse* to give Us *FULL Satisfaction* for the *Injuries* they have done Us; which, I question not, will, on Occasion, be seen to.

Sir,

Sir, All the Parts of my Book, of which I have taken a *Review*, hitherto, relate to us, either as *Men*, or as *Britons*. There remains *one* more Part to be accounted for, which is that with which I have *concluded* it, and which *relates* to us as *Christians*. There are more Reasons than one that induced me to give my *Sentiments* on this most *weighty* Subject; nor did I see any *Impropriety* to annex some Thoughts on that *Relation* to those of the two *former*. I was more particularly induc'd to do this, because I cannot think, that the *Interest* of *Christianity* is serv'd in following the *Author* of the *Grounds* through all the *Mazes* and *Labyrinths* which he has spread before us, and thro' which he would lead us: And I was not willing to write a Book on Purpose to *shew* it. If however, what I have writ be not *sufficient* on this *Head*, I may hereafter give a larger Scope to my Thoughts on that *Subject*. I look on that *Author* as a Sort of *Ignis fatuus*, or *Jack o' the Lanthorn*, by following of which we are led out of the *high Road*, which most directly leads us to the Believing, with Reason, in *Christ*, and which *best* conducts us to the *authoritative* Knowledge of the *Christian Religion*. Antecedent to all other *Questions*, the *Matter of Fact* of *Christ's* having been on Earth, and *done* such *Things*, and *preach'd* such *Doctrines*, and what *Evidence* we have for it, ought to be *establish'd*, or *rejected*. Let others think as they please, this is my Opinion, and I was willing to *enforce* it. *Three* or *four* Things decide with me the Truth of all Religion, both *natural* and *revealed*. They are

are *these*. Is there a BEING *distinct* from the *material World* that *form'd* it, and all that is in it? If there be, surely he can *alter* it, or any ordinary establish'd Law of it, at Pleasure. There can be no Absurdity in conceiving a Possibility of *his* giving us, by *express Revelation*, a more *explicite* Notion of his own Nature, and what concerns us, than is discoverable by the *natural Use* of our Reason. Has *he* done it? Did he do it by *Christ*? To me it should seem necessary to determine, *whether Christ* came from God or No, before we reason, Whether he be *such a One*, as is supposed, *previously*, to have been *promised*. *These* seem to me to be *two* very distinct Considerations; the *one* assing the *latter* of which, is only *beating the Bush*, whilst the *former* is *starting the Game*. Whether this be, Sir, in your Opinion the *small good Part* or *one* of the large *useless* Parts of my *Book*, I cannot tell, but, I hope, you will not think it an *unchristian One*.

I should here *add a Word* concerning the *general Usefulness* of my *Performance*, which you are pleas'd to say is *so large*; but I am perswaded I should very unnecessarily fatigue my *Reader*, should I enter into any *Detail* concerning it. The *Subjects* of it are, every *one* of them certainly highly *useful*; and it is my *Manner* in *treating* them, only, that must make *so large a Part* of it *useless*; if, as you say, it *really* be so. To which, I shall only add, That I have heartily endeavour'd to do my *Country* some Good, in the several *Respects*, which the *Subjects* of my *Book* refer to;

to; and I shall be very glad to see *yourself*, Sir, your *Brother - Admonisher*, or *any one else*, do it *mere*.

WHEN I had writ thus far in *Answer* to the *Letter* you favoured me with, I suspended my Pen, and kept my Letter open a few Days in order to hear what *Objections* might occur from other Hands, in order to make use of the Opportunity of this *Conveyance* to *Answer* Them. But I have heard of *Two* only, That do not *coincide* with what I have already spoken to. The *first* of which is, " That indeed, my Book was not *ill* " writ, but that it had been *better* for ME, " not to have write it". The *Other*, " That " tho' there are 170 Pages in it, yet because " there is something in a *Page* or *two* of it, " call'd *wild* and *whimsical*, and which, if " really so, was expressly intended for *those* " of that *Character*, the *Whole* is worth " *Nothing*".

The *first* of *These*, being the most *material*, shall I only take Notice of. And to which I shall make the *following* Answer. That I entred the World a *Free* Man, and that, by the Grace of GOD, I am resolved to *live*, and *die* one. That there is but two *Ways* to bring this about, either by honestly *encreasing* one's *Fortune* in proportion to one's *Desires*, or by *retrenching* one's *Desires*, to the *Mixture* of a Man's *Fortune*. I have thoroughly studied *human Life*, and *those* that *live* it, and know, That he that has *few* or no *Desires*, of what is not in his Power, is as *rich*, and may be as *independent*, as he that has  
many

many, and is able to gratify them. It is the *Wanting*, and not the not possessing, that makes a Man poor and dependent. Inordinate *Desires* will make a Man a greater Slave in a free State, than *he* is, who has the Misfortune to be born under despotick Government, and is without *them*. Very few Things are absolutely necessary to our *Happiness*, that lie not within the Reach of every Man to procure to himself. Right Notions of Things would, to the Eyes of every one, put a beautiful Appearance on the State and Condition of human Life, and take off the gloomy *Aspect* we very falsely think it, naturally wears. Whilst I have wherewith all (as I thank God I have ever had yet, and I question not but from the Goodness of his Providence ever shall have) to feed, and decently to cloath myself (and a very little will serve for these Purposes to him who has a Spirit of Neatness, or loves to keep his Head clear) I shall never repine at the *Want* of that which I have not. To be without That which I have not, is more the Misfortune of Those, to whose Benefit I should convert it, if I had it, than my own. In short, I am resolved to govern myself by my own Wisdom, and I will never make a Surrender of my Understanding to any Man, but as I shall see Reason, because I think it is not in any Man's Power to give an Equivalent for it. No, not in the POPE's, by making me a Cardinal. Whatever Good I shall ever have done me, with this prime Reserve, I will thankfully and gratefully accept from any Man. " My Mind to me a Kingdom is ",

as the old Song has it, and so would every Man's Mind be to him, were there never, MOST WISELY prefer'd, " The sitting  
 " down to half a dozen Dishes of Meat,  
 " with Variety of Wines, fine Cloaths, a Pair  
 " or two of Horses, or a stately Equipage,  
 " &c. accompanied with abject SLAVERY,  
 " to a single Dish of Meat, with a Glass  
 " of Ale, to a plain Suit of Cloaths, and to  
 " the going to the HOUSE a-foot, in the  
 " Possession of true FREEDOM".

What Inquietude would not a little sober Reflection, followed by a suitable Resolution free that Man's Mind from, who is a Slave to his Desires? And who when he takes a Reward, or is in Prospect of one, for doing what may not be wrong, is equally a Slave, as when he takes it to do that which is not right. What true genuine Boldness of Spirit, might not be the Portion of every Man that pleased! What a heavy Load would there not be taken off the C - V - L L - S T, if a Spirit of true Freedom more universally prevailed? And how much more freely, if it did, would not a Prime Minister breathe at his Levée, at the End of a SESSIONS!

But, Sir, with all this true Dignity of Mind, I cannot conceal it from you, That it is an Article of my Political Creed, to believe it my Duty to be, in the general, for a Minister, no less than for a King, *de facto*. This, you know, is Law, and That, I think, may justly be term'd, in a Sense, Gospel. I think the Happiness of our Country requires this, where the Question is only of Measures more  
 or



or less *prudent*, and not of such as relate to the *Essentials* of our *Constitution*. In Matters of the *former Case* I would give my Opinion as I saw Reason, were I call'd to it, but I would abet that *Resolution* that should be taken. That Man who, out of *personal* or *self-interested* Considerations, *opposes* a *Minister*, is as great a *Slave*, as he that takes a *Fee* to support him. 'Tis very impertinent to censure *what IS*, because possibly not so good, as what we in our Fancies may imagine *might* have been. The *State of Things* in this World was never made for *Perfection*, and least of all *Government*. Let *Magna Charta* be once broke in upon, the *Petition of Right* made light of, the *Habeas Corpus Act* wantonly play'd with, or the *solemn Declaration* of the *Rights* of the *People* be set aside, should I ever live to see this (which God forbid) I shall think it my Duty, and I hope every one that reads this would think it *his*, to treat *that Man*, who occasions it, whoever he be, worse than I have the *Knight*, his *eldest Brother* or the *old Maids*. And I should, with more Pleasure take up my Lodging in *Newgate* for doing it, than to be lodg'd in a Palace in Velvet, and *silently* see the *Liberty* of my Country endangered.

But whatever a Parcel of *peevish*, *splenatick*, discontented Mortals whisper about, (Thanks be to God) this is a *Virtue*, that there is no *just Prospect* of any Occasion to exercise, neither for *Ourselves*, nor our *Posterity*. The illustrious Family of BRUNSWICK has been protected and honoured by the Providence of God, for other purposes. The *Princes* of

it have, in all Ages, been famous in their Generations for being *Protectors* and *Advocates* for the natural Rights of Mankind: Nor are ALL *Those* of them that are now alive (I speak from my own Knowledge) behind any of their Predecessors in these *most eminent* Virtues. We have lately experienced the *Fatherly* Tendernefs of One of them, for the Liberties and Privileges of a *free* People; who, in every Thing, was *expressly* solicitous to make the *Law* the Measure of his Rule. And when it pleased Heaven to remove him from Us, We have his Royal Virtues preserved to us in his *Son*, who makes it his Glory, as well from Inclination, as Duty, to imitate his Royal Father's Great Example. Our *Prince*, in short, is too good, our *Ministers* too wise, and too honest, and have too much at Stake of their own, and *Britons* in general of too true a *Spirit*, ever to bear the least Danger of the Loss of their Liberty. May the Day of Judgment find GREAT BRITAIN, as *free*, as *rich*, and as *powerful* (but more *virtuous*) as it is, under our present Most Gracious Sovereigns King GEORGE the Second, and Queen CAROLINE; WHOM may Heaven preserve among us, 'till every one that pay their Court to them, imitate them in their *personal* Virtues, and become, in their respective Relations, as good *Husbands* and *Wives*, *Fathers* and *Mothers*, *Masters* and *Mistresses*, as their ROYAL-SELVES! And I ask their *Majesties* and my Country's Pardon, if I wish THEM to live no longer.

Pardon,

Pardon, Sir, the *Strangeness* of this *Mixture*, I beseech you.—I confess I ramble : But it is the Nature of this *Epistolary* Way of *Writing* to be *unconfined*. And it is for this Reason (and, perhaps, you are ready to say, not without Reason, because so suitable to my natural Genius) that I like it above all others.

I am now upon the Point of *releasing* you. This I shall do with telling you, that *yours*, and your *Brother-Correspondents Letter*, (which I had the extreme *Consolation* of receiving at one and the same Time) and whatever else of the *like* Nature with the Contents of them, which I *heard* the *first* Day or *two*, after my Book was published, may be justly likened to a *Clap of Thunder*, the *Report* of which, after the sudden *Explosion* is over, dwindles away by little and little, 'till it is heard no more ; and a fine, pleasant, refreshing *Aura* has succeeded it. I find, in short, Sir, that I have more Occasion for the Exercise of my *Moderation* than of my *Patience*, in the *Manner* in which my *Book* has been, in the general, *received* ; and that the World is resolved, that a *Passage* or *two*, which might have been either *left out*, or *better* expressed in a *Work* of such a Length, and various Nature, *writ* without the *Privy* or *Inspection* of any Man, shall not destroy the *whole* Merit of what was so manifestly intended for our Happiness as *Men*, and as *Englishmen* ; and wherein what *Resentment* there is, is no more than what the

State

*State of the Case* begets in the Mind of almost every one that *reads* it.

I might, Sir, here allow myself to suppose, that *You*, your *Brother-Correspondent*, and *all*, who, like you, were led by the *false Colours* I purposely *hung out* in my *Preface*, and *another Part* or *two* of my Book, to *mistake* the *Nature* of it, have, on cooler Reflection, and subsequent Information, corrected your precipitate Judgments, in my Favour, and so have suppress'd this *Answer* to your *Letter*; but when I had writ it, I thought it e'en as good let it go: For I thought I could not give both to *HIM*, and to *yourself*, for the affectionate *Honour* I bear you, too great an *Instance* how sincerely I desire to *preserve* your Good Opinions, and with what Degree I am,

Y O U R,

James-Street,  
Westminster,  
Feb. 15, 1728-9.

*most obliged, tho' most*

*unworthy, Brother,*

*and humble Servant,*

R. W.



NO N possidentem multa, vocaveris  
 Recte beatum: rectius occupat  
     Nomen beati, qui Deorum  
     Muneribus sapienter uti,  
 Duramq; callet pauperiem pati,  
 Pejusq; letho flagitium timet.  
     Non ILLE pro caris amicis,  
     Aut patria timidus perire.

HOR. Od. ix. lib. 3.

F I N I S.



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Quid SUMUS, & quidnam victuri gignimur,  
Quis datus———* (ORDO

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CHARTÆ fiant, quod bene feceris  
Mercedem tuleris.* HOR.

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